



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE
ADVOCATE OF PEACE
AND UNIVERSAL BROTHERHOOD.

VOL. I.

MARCH, 1846.

No. III.

NATIONAL HONOR:—HEROISM.

BY REV. M. BALLOU, PORTSMOUTH, N. H.

War may be necessary, it is said, to assert and sustain the national honor.

This, of course, depends entirely on what is supposed to constitute honor. If what the Scriptures term "the honor that cometh from *men*" is meant, I confess that I have a very poor opinion of it, and am ready to grant, in sadness of heart, that probably it can be sustained by fighting as well as in any other manner. But if what the Bible terms also, "the honor that cometh from *God* only" is referred to, then it is clearly impossible to maintain it, by a practice that is in direct defiance of his requirements.

There is perhaps hardly anything about which more crude notions prevail than this. And it is very doubtful whether all those who are now most clamorous for what they term our national honor, have better perceptions of that noble principle than actuate the savage of the wilderness. Conventionally it may be one thing; really and truly it may be quite a different affair. The views which men have of national honor take their complexion from the peculiar notions they entertain of personal honor.

In the code of the street-brawler, or the grog-room bully, it consists in whipping an opponent, in what they call "an open field and fair play." In the code of the finished gentleman, who feels above so vulgar an exhibition, the same principle is recognized, although it assumes a more polished form. With him, it consists in shooting his antagonist if possible; giving his antagonist, at the same time, a chance to shoot him! Or when dueling is not permitted, the assertion of personal honor assumes still other forms, pursuing its enemy perhaps under cover of legal enactments

or social customs, but maintaining throughout the same spirit,—hatred—and proceeding upon the same general principle—revenge !

Such are current notions in regard to personal honor, and I have been greatly puzzled to see wherein they differ in character from the popular idea of what constitutes national honor. National honor, it is supposed, can be maintained by fighting. If another nation has treated us unjustly ; if in any way they have wronged or insulted us, we must fight them.

Our honor is at stake—it is tarnished, and the stain must be washed out in blood ! If the plain truth could be spoke, I see not a single particular in which this idea of honor differs from that which governs the duelist and the street-brawler.

The true christian idea of honor, it seems to me, is as far removed from this as heaven is from hell. It consists of all those combined elements of character that entitle an individual to our esteem, reverence and love. It assumes a high moral tone. It will not descend to vice and outrage. It will have no connexion with cruelty or vengeance. Its chief characteristics are, an integrity that will not swerve a hair's-breadth from duty, an unbounded confidence in truth and justice and love ; a firm adherence to the laws of God, though death and hell rise up to oppose it : a forbearance that no insult can ever ruffle, and a forgiveness as broad and comprehensive as all the unkindness of men.

These are the elements of christian honor, and he who stands on this ground, stands infinitely higher than he who bases honor on violence, revenge and blood. And is it not the same applied to nations as to individuals ? Are not the elements of personal honor and national honor of necessity identical ? And if the street-brawler and the duelist violate all claims to the respect of the christian : if they both practice on a base and *dis*-honorable principle, what can we call the great death-struggle between nations, but a custom as much more dishonorable as the evils and wickedness it involves are greater ?

In fact, war has not even the poor palliations that may be urged for most personal quarrels. The individual who fights his enemy may plead great and sudden temptation, the powerful influence of excitement and passion. But in national quarrels, the grounds of offence are such as to have existed for a sufficient length of time to give opportunity for calm, sober thought.

Under these circumstances, to go to work coolly and deliberately and make all the deadly preparations for war ; to send out troops in cold blood to butcher their fellow men, men against whom individually they have no cause of offence, who may be considered entirely innocent, personally, has something about it far more base and detestable, as it blends the moral recklessness of the man-slayer with the calculating ferocity of the deliberate madman !

Whether it is right and proper for christians to fight, is an important question at any time ; how much more so now ! The hour has come in which the philanthropist, the statesman, and the christian, must ponder it well or be recreant to his high trust. Who can be silent in such a crisis as now hangs threatening before us ?

Who that has studied war's fearful history can close his ears to the voice that is raised for peace ? who can walk up with a stoical indifference to an event which opens with devastation and death, and the end of which is veiled in the most terrific blackness ?

I cannot, I will not do it. Come what may, I will keep my skirts clear from blood. I can be killed if men will be wicked enough to kill me, but I cannot kill them, with that voice from heaven sounding in my ears, "thou shalt not kill," "thou shalt love thy neighbor as thyself!" No ! I will not do it. God gave me my powers for better business, and I am willing to trust their preservation to his care.

This is called childish cowardice. I think it deserves another and better name. I call it christian heroism, the highest form of heroism on earth. It is the heroism that glowed in the Divine soul of Jesus, that looked upon patient endurance and forgiveness of wrong as the noblest kind of honor, and that preferred death to dishonor.

That man is evidently a far greater coward, who shields himself behind his implements of war, than he who calmly faces his foe with no panoply but faith and justice, and no weapon but truth and love. And the Christian Missionary who plunges into the midst of a barbarous people, with no instrument of defence but the Gospel of his Master, displays more true courage, a thousand fold, than he who goes onward with all the panoply and enginery of war.

A SOFT WORD TO A NAVY CHAPLAIN.

BY ELIHU BURRITT.

Reverend Sir :—You profess to be a minister of Jesus Christ, and to teach that "unless a man hath the spirit of Christ, he is none of his." You probably admit, that the illustration of the vine, which the Son of God employed in his farewell address to his disciples, was not hyperbolic, but specifically expressive of the relation which every true follower of his must sustain to him. To be a christian, you admit, the human heart must be grafted into the heart of Christ, and receive from it the vital fluid of its spiritual life. You say, while that heart sustains this vital relation, its fruits, its sentiments, and the actions which express them,